

GUIDE TO THE PRAYERBOOK

by

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CONTENTS

INTRODUCTION	1
THE BASIC STRUCTURE	2
DEFINITIONS OF <u>BERAKHAH</u> , <u>HATIMAH</u> , <u>MATBE'A QATSER</u> , <u>MATBE'A 'AROKH</u> , AND "EULOGY"	6
THE VARIOUS RITES AND THEIR INTERRELATIONSHIPS	8
THE <u>SHEMA'</u>	9
THE FRAMEWORK OF THE <u>SHEMA'</u>	10
THE EIGHTEEN BENEDICTIONS: STRUCTURE	11
THE EIGHTEEN BENEDICTIONS: BACKGROUND MATERIALS	18
THE <u>QADDISH</u>	31
<u>BIRKHOT HASHAHAR</u>	35
<u>QORBANOT</u>	37
<u>PESUQEI DEZIMRA</u>	38
<u>TAHANUN</u>	40
THE <u>HALLEL</u> PSALMS	41
THE TORAH SERVICE	42
CONCLUDING PARTS OF THE DAILY MORNING SERVICE	45
THE COMPOSITION OF VARIOUS SERVICES	46
REFORM LITURGY	53
A SHORT BIBLIOGRAPHY FOR THE STUDY OF JEWISH LITURGY	56

INTRODUCTION

This booklet is not intended as a substitute for the standard works in the field of Jewish liturgy. It has a far more modest aim in view. It merely wants to facilitate the student's grasp of the structure and of the organizing principles of the standard Jewish worship service on weekdays and Sabbaths. In particular, that student has been constantly borne in mind to whom the traditional Jewish prayerbook is an unknown territory, and who, therefore, upon first contact, tends to be overwhelmed by pages and pages of unfamiliar material.

The text of the traditional liturgy on which this Guide to the Prayerbook is based is the Shilo Prayer Book (New York, 1932, and subsequent editions; pagination here follows that of the sixth edition, 1972, and later editions). The advantage of that edition of the prayerbook is its clear Hebrew type. The student should know, however, that, on the one hand, the Shilo Prayer Book does not contain all of the prayers of the Ashkenazi Rite, and that, on the other hand, it does not always present the Ashkenazi Rite in its pure form. It modifies the Ashkenazi Rite by the insertion of Kabbalistic formulae (e.g., the small print on pages 22 and 34) and by whole sections which come from the Sepharadi Rite (via the "Nusah Sepharad" of the East European Hasidim, e.g., pp. 16-19). But, on the whole, a pretty accurate notion of the standard Ashkenazi Rite may be obtained from the Shilo Prayer Book, deviations from it being noted in this Guide--particularly in the chapter, "The Composition of Various Services."

This Guide to the Prayerbook could be kept within relatively brief dimensions because, happily, one of the standard works on Jewish liturgy, long out-of-print, has again become available in 1966. We are referring to Israel Abrahams, A Companion to the Authorised Daily Prayerbook, new revised edition (New York, Hermon Press, 1966). It is assumed throughout that this Guide will be used in conjunction with the Companion, in which latter each prayer is dealt with more fully. The fact that the page references in the Companion are to a different edition of the prayerbook should not present undue difficulties, seeing that both prayerbooks contain the same traditional services.

The order in which the prayers are dealt with in this Guide is not the order in which the prayers are recited in the synagogue (although, in our chapter, "The Composition of Various Services," the correct order will be clearly indicated). Rather do we deal with major rubrics first, i.e., "The Shema'," "The Framework of the Shema'," and "The Eighteen Benedictions," and only then do we proceed to an outline of the prayers which precede the Shema', and of those which follow the Eighteen Benedictions.

A note about important dates in the evolution of Reform Jewish liturgy, and about the major characteristics of Reform liturgy, will, we trust, enhance the usefulness of this Guide, as will the short Bibliography at the end.

Cincinnati, Ohio, February, 1967

Jakob J. Petuchowski

The reprinting of this work makes possible the inclusion of references to important publications in the field of Jewish liturgy since 1967 (most of which were listed in a supplementary bibliography prepared by the author in 1987/88), and to provide pagination references additionally to Siddur Rinat Yisrael (Ashkenaz, Diaspora Version, Jerusalem, 1982), which is widely used in educational contexts.

Cincinnati, Ohio, June, 1992

Richard S. Sarason

THE BASIC STRUCTURE

The basic structure of the Jewish public worship service is simple enough. In its original form, it consisted of "The Shema' and its Blessings," and of--what the Rabbis called--"The Prayer," i.e., a composite of eighteen (later, nineteen) benedictions on weekdays, and of seven benedictions on Sabbaths and festivals. The Shema' comprised Deuteronomy 6:4-9 (which the Rabbis called, "The Acceptance of the Yoke of God's Rulership"); Deuteronomy 11:13-21 (which the Rabbis called, "The Acceptance of the Yoke of the Commandments"); and Numbers 15:37-41 (which, on account of its last verse, the Rabbis referred to as "The Exodus from Egypt"). The three Biblical passages were surrounded by a framework of "blessings," i.e., really eulogies in which God was praised for various aspects of His dealings with the world, in general, and with Israel, in particular.

The first "blessings" before the Shema', in the morning service, praised God as the Creator of light, who daily renews the work of creation. In the evening service, this "blessing" took the form of praising God, who, "by His word, brings on the evening twilight." The second "blessing" before the Shema', identical in content, though differing in wording, for both morning and evening services, praised God for the love He has shown Israel--a love manifest in Israel's possession of the Torah. In the morning service, the Shema' was followed by one "blessing," in which the contents of the Shema' were affirmed as true and enduring, and in which the theme of the Exodus from Egypt, mentioned in the third paragraph of the Shema', was developed--both in terms of the memory of God's past redemptive acts, and in terms of the future messianic hope. A similar "blessing" followed upon the Shema' in the evening service, where, however, yet another "blessing" followed, one which invoked God as the Guardian "Who spreads out the tabernacle of peace."

The rubric, "The Shema' and its Blessings," thus constituted the creedal affirmation within the Jewish worship service. It proclaimed the monotheistic faith and Israel's loyalty to the divine

commandments; and it linked that proclamation to an affirmation of the doctrines of Creation, Revelation, and Redemption.

That the public worship originally began with the first "blessing" before the Shema' is still indicated by the fact that, to this day, the first "blessing" before the Shema' is preceded by the Call to Worship ("Praise ye the Lord, to whom all praise is due!"), even though, for many a century now, this Call to Worship has been preceded by a great deal of other liturgical material. Prayers which were originally meant to be recited privately in one's own home--prayers connected with rising from one's bed, washing one's hands, putting on one's belt, etc.-- were transferred to the beginning of the synagogue service. So were passages from Scripture and Rabbinic literature which the pious Jew was meant to study every day before beginning the statutory prayer. And so were psalmodic passages from Scripture which, at first, were likewise a matter of private, rather than of public, worship.

Nor did the actual "blessings" of the Shema' remain in the short and simple form in which they were originally couched. For example, the first "blessing" before the Shema', dealing, as we have noted, with God as the Creator of light, was elaborated by later mystics, who saw the heavenly luminaries as angelic beings, and who, therefore, gave free rein to their fancy in describing the praises uttered by the angelic choirs.

"The Prayer" which followed the Shema' and its Blessings" was the rubric which provided petitionary prayer--prayers for forgiveness, for instruction, for personal and national welfare, etc. That is to say, it provided that on weekdays. On Sabbaths and festivals, the petitionary prayers were replaced by a single prayer of gratitude for the gift of the Sabbath or the festival. Yet the first three and last three benedictions of "The Prayer" remained the same for Sabbaths, festivals, and weekdays. Those six benedictions dealt with (a) the God of the fathers, who would send a redeemer to their children; (b) the mighty acts of the Lord, manifest particularly in the resurrection of the dead; (c) the holiness of God which is proclaimed by Israel on earth even as it is by the angels on high; (d) the request that the worship service be acceptable to God; (e) gratitude for God's providence; and (f) a prayer for peace.

The benedictions making up "The Prayer" also underwent elaborations, and were changed to take into account the changed circumstances of Jewish life. For example, the benediction we have listed under (d), above, originally read as follows: "Have pleasure, O Lord our God, in the service of Thy people Israel, and accept in favor the fire-offerings of Israel and their prayer." And it concluded either with "Praised art Thou, O Lord, who accepts the service of His people Israel," or with "Praised art Thou, O Lord, whom alone we serve in reverence." (Cf. Rashi to b. Berakhot 11b, s.v. wa'avodah.) This benediction goes back to the days when the sacrificial cult of the Jerusalem Temple was still practiced. After the destruction of the Temple, a prayer for the acceptance of sacrifices was no longer in order. Instead, it was changed into a plea for the acceptance of prayer and for the restoration of the sacrifices.

If "The Shema' and its Blessings" and "The Prayer" were the original components of the public Jewish worship service, they did not remain its sole contents. We have already seen that the rubric of "The Shema' and its Blessings" is now preceded by a number of other rubrics. Likewise, "The Prayer" came to be followed by other liturgical materials. Reference must here be made to the "Supplications." After the structure of the Eighteen Benedictions had become formalized, provision was made in the daily service for the private prayer of individuals. This rubric was called "Supplications," or "The Falling on one's Face," in view of the posture of prostration assumed by the worshipper for this section of the service, the Eighteen Benedictions having been recited in a standing position. While, at first, this rubric of the service was meant to enable the individual to couch his private prayer in his own words, the Talmud records the prayers which some of the teachers used to offer on that occasion. After a while, the private prayer of Mar the son of Ravina--"O God, guard my tongue from evil, and my lips from speaking guile..."--was incorporated into the liturgy at this point. As a consequence, the period for private prayer ("Supplications") was shifted to a position after the recitation of Mar's prayer. For a time, the period set aside for "Supplications" was still regarded as the domain of private prayer. In due course, however, official liturgical texts were provided for the "Supplications" as well. But the

public worship service ultimately continued beyond the "Supplications." It almost seems that Jews were reluctant to bring their service to a conclusion. The actual end was postponed more and more--by the addition of more psalms, more prayers, and the repeated recitation of the qaddish.

Yet, even before those latter additions were reached, there were other components of the worship service. There was a reading from the Torah on the mornings of Sabbaths, festivals, Mondays, Thursdays, New Moons, and all special feast and fast days. There was also a Torah reading on Sabbath afternoons. And a lesson from the Prophets followed the Torah reading on the mornings of Sabbaths and festivals, and during the afternoon service of fast days. The custom in Palestine had been to read through the entire Pentateuch within a period of three years or three and a half years. The Babylonian custom was to read through the entire Pentateuch in one year; and the Babylonian custom ultimately prevailed everywhere. It was left to some congregations espousing the cause of modern Reform Judaism to revert to the old Palestinian custom. It should furthermore be remembered that, in the early Rabbinic period, the Hebrew readings from the Scriptures were followed by an Aramaic translation or paraphrase. There was also an exposition of the Scriptures, the antecedent of the modern sermon. The Aramaic paraphrase ultimately lapsed, and the homilies, too, fell into oblivion before the beginning of the modern period. There were, indeed, wandering preachers who entertained and edified congregations in Eastern Europe on Sabbath afternoons. But the regular rabbis confined themselves to legal expositions twice a year, on the Sabbath before Passover, and on the Sabbath before the Day of Atonement. The place of homiletics was taken by poetic inserts into the prayers, the piyyutim.

(from Jakob J. Petuchowski, Prayerbook Reform in Europe, 1968)

DEFINITIONS OF BERAKHAH, ḤATIMAH, MATBE'A QATSER, MATBE'A 'AROKH, AND "EULOGY"

(from Ismar Elbogen, Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung. 4th ed. Hildesheim, Georg Olms, 1962, pp. 4f. Tr. J.J.P.)

The basic form of prayer is called **ברכה**. The expression goes back to II Chronicles 20:26, **עמך** ב**ברכה**. In Nehemiah 9:5, **ברכה כי שם ברכו את ה'**, **תהללה** ב**ברכה**, in addition to **ברכה**, is already used in this new, technical sense.

ברכה is derived from **ברך**, which, originally, meant to fall on one's knees, but which then acquired the meaning of offering intercession, blessing, and finally, "to praise, to exalt God" (Pi'el and Qal, passive participle). Thus **ברכה** also designates the prayer of praise and thanksgiving, and always has hymnic content.

The **ברכה** has a definite form, **מטרב של ברכה** or **טופס ברכות** (y. Berakhot 1:8 [3d]). The prototype of that was given by the manifold praises of the Psalms, particularly by the doxologies at the end of the various Books of Psalms (Psalms 41:14; 72:18; etc.).

The first Amoraim (third century C.E.) established fixed rules for the formulation of the **ברכה**. Sometimes it was the mention of the Name of God (בשׁ), sometimes the mention of the Kingdom of God (**מלכות**), which was demanded as a conditio sine qua non. In this way, the customary formula, **ברוך אתה ה' אלהינו מלך העולם**, originated.

There are short benedictions, **מטרב קצר** (y. Ber., loc. cit.), which consist of a single sentence-- such as the benedictions recited on occasions of enjoyment and before the fulfillment of religious obligations. Such benedictions only begin with **פוחחות בכבודך**.

Other benedictions, however, are called long benedictions, **מטרב ערוך**. They are, for the most part, the prayers, in a narrower sense, which not only begin with **ברוך**, but also have a conclusion, **ברוך חותם** (Mishnah Berakhot, end) or **חתום** (b. Ber. 12b; y. Ber., loc. cit.), with **ברוך חתימה**. (This conclusion is also known as the **חתימה**. -- J.J.P.)

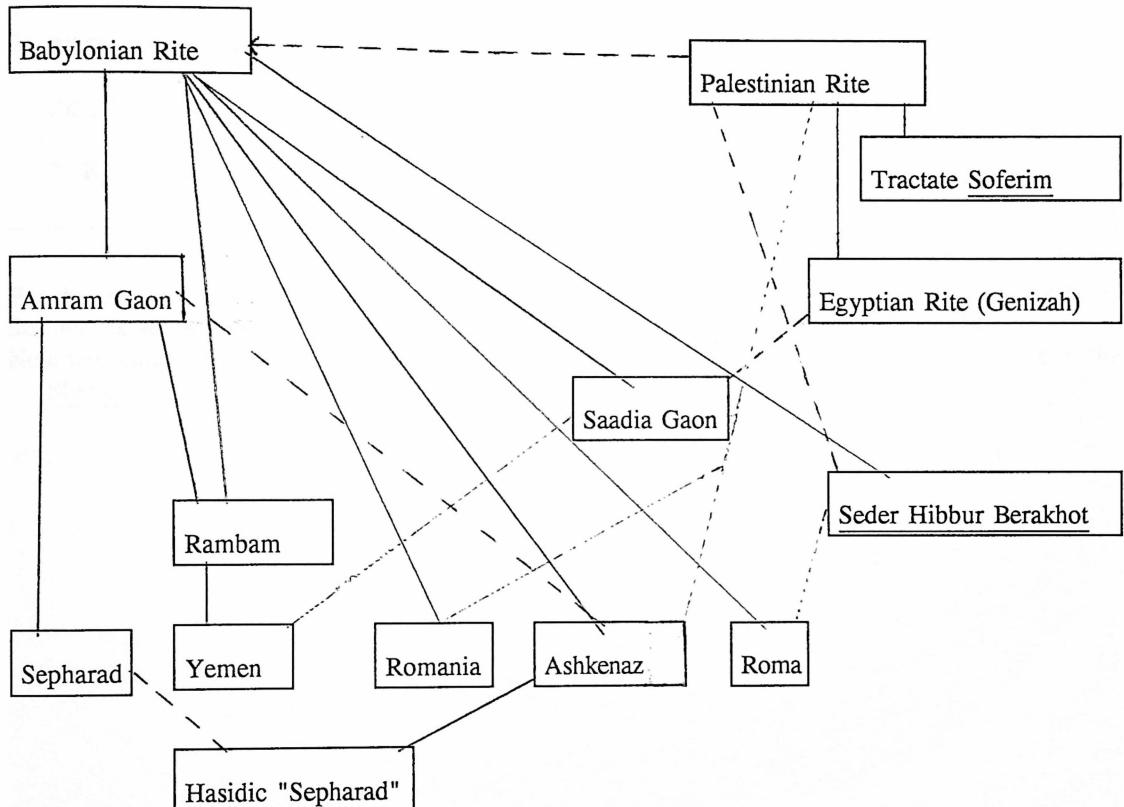
This conclusion is likewise called בְּרָכָה, בְּרָכָה εὐλογία [eulogia], eulogy--as in the Septuagint translation of the passage in II Chronicles. Its form is בָּרוּךְ אַתָּה ה' (פָּסֹק). That is why a Scripture verse (פָּסֹק), too, can serve as a בְּרָכָה, as long as it is provided with an appropriate conclusion by means of a eulogy. (Cf. Mishnah Ta'anit 2:3.) Such eulogies can also be placed at the end of petitionary prayers. That is why the name of the most important petitionary prayer is שְׁמְנָה עֲשָׂרָה בְּרָכוֹת.

Where several בְּרָכוֹת, i.e., a series of prayers, follow one another, only the first one is to begin with בָּרוּךְ, but not the others which follow it (בְּרָכָה הסמוכה לחרתה). This rule, however, like the first one, is applied with many exceptions. Perhaps the rule is of a more recent date than many of the prayers of that kind, and thus could not be applied to them. (Cf. y. Ber., loc. cit.)

If a prayer, בְּרָכָה, consists of a lengthy text, the content of which departs from the theme of its starting-point, then the last sentence before the eulogy must again revert to the theme of the starting-point (סמוּך לחתימה מעין הפתיחה).

THE VARIOUS RITES AND THEIR INTERRELATIONSHIPS

(after Joseph Heinemann, Tefillot yisra'el we-toledotehen, Jerusalem, 1966)



direct dependence

----- indirect dependence

..... minor influence

THE SHEMA'

The Shema', in both the morning and the evening service, consists of the following three Biblical paragraphs:

קְבָלָת עַולְלָמֶלְכָות שָׁמִים--שָׁמֶע--Deuteronomy 6:4-9; the Rabbis called it,

קְבָלָת עַולְלָמֶלְכָות שָׁמִים--וְהִי אֵם שָׁמָע--Deuteronomy 11:13-21; the Rabbis called it,

יִצְיאַת מִצְרָיִם--וַיֹּאמֶר--Numbers 15:37-41; the Rabbis called it,

For the text of the Shema', see for example, Rinat Yisrael, pp. 62-64, or Shilo Siddur, pp. 58-61. See also Israel Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 50-54. Note particularly pp. 51f., about the response, **בָּרוּךְ שָׁם**, which is recited after the first verse of the Shema'.

THE FRAMEWORK OF THE SHEMA'

Morning

Evening

Call to Worship (Barekhu and Response)

1) Yotser 'or (Rinat, pp. 58-60; Shilo, pp. 54-58), including angelology and Qedushah deyotser--even more elaborate on the Sabbath (cf. Rinat, pp. 250-55; Shilo, pp. 197-203)

2) Ahavah rabbah
(Rinat, p. 61; Shilo, p. 58)

--C R E A T I O N--

1) Ma'ariv 'aravim
(Rinat, p. 158; Shilo, pp. 115-16)

2) Ahavat 'olam
(Rinat, pp. 158-59; Shilo, p. 116)

The Shema'

3) Ge'ullah

--R E D E M P T I O N--

(a) 'Emet weyatsiv (R, p. 64; S, pp. 61-62)
 (b) 'Al harishonim (R, p. 65; S, p. 62)
 (c) 'Ezrat 'avotenu (R, pp. 65-66; S, 62-63)

3) Ge'ullah

'Emet we'eminah
(R, pp. 161-62; S, pp. 118-20)

4) Hashkivenu (R, p. 162; S, p. 120) -- counted in the Mishnah, Berakhot 1:4, as a separate, fourth, benediction, it is considered by the Gemara, b. Ber. 4b, as an "elongated Ge'ullah"

NOTE: This framework is basically the same for weekdays and the Sabbath, except that, on the Sabbath, there is a more elaborate form of the Yotser, a different eulogy for Hashkivenu (cf. Rinat, p. 203; Shilo, p. 139, as contrasted with Rinat, p. 162; Shilo p. 120), and the insertion of Exodus 31:16-17 after the Hashkivenu of the Evening Service. (See Rinat, p. 203; Shilo, pp. 139-40.)

The attempt to express the Sabbath theme within the standard benedictions of the Shema', made, for example, by Saadia Gaon and the Italian Rite, did not find acceptance in the Ashkenazi Rite. But see, within more recent years, the adoption of Saadia's versions as alternatives in the Reconstructionist prayerbook. (Sabbath Prayer Book. New York, The Jewish Reconstructionist Foundation, 1953, pp. 30 and 32.)

On the benedictions of the Shema' see Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 41-50, 54-55, 108-112, 129-130, 143-145.

THE EIGHTEEN BENEDICTIONS: STRUCTURE

(1) DEFINITIONS AND FORMS

"The Prayer," Tefillah, for the ancient Rabbis, was the prayer of the Eighteen Benedictions, Shemoneh 'esreh berakhot.

The words Tefillah and Shemoneh 'esreh are still used to describe that prayer, even though, on weekdays, there are now nineteen benedictions, while, on Sabbaths and festivals, there are only seven. Particularly on the latter occasions it would be more accurate to use the word, Tefillah; but, in popular (Ashkenazic) parlance, Shemoneh 'esreh is used as well.

Another name for the same prayer, and used consistently by the Spanish and Portuguese Jews, is 'Amidah--a name derived from the fact that, in the traditional synagogue, the worshippers are standing during the recitation of this prayer.

Israel Abrahams' comments, in Companion to the Authorised Daily Prayerbook, pp. 55-71, 130-131, 145-148, 164-166, 170, and 188-189 should be read in connection with the respective forms of the Tefillah.

The first three and the last three benedictions remain constant for all occasions--except that, in the Ashkenazi rite only, a shorter form of the final benediction is used for Minhah and Ma'ariv services.

Between the two sets of three benedictions, there are thirteen Intermediate Benedictions ('Emtsa'iyyot) on weekdays. In case of emergency, those thirteen benedictions may be replaced by a single one which incorporates the contents of all thirteen. This is called Tefillah qetsarah, or, on the basis of its opening word, Havinenu.

On Sabbaths and festivals there is only one Intermediate Benediction, which is not of a petitionary character like the Intermediate Benedictions of the weekday Tefillah. It deals with the sanctity (and joy) of the particular occasion, and is, therefore, called Qedushat hayyom.

The first benediction of the Tefillah is always introduced by Psalm 51:17 ("O Lord, open Thou my mouth...") and the last benediction is always followed by Psalm 19:15 ("May the words of my mouth..."). This practice is attributed to Rabbi Yohanan, in b. Berakhot 4b.

However, between the conclusion of the final benediction and the recitation of Psalm 19:15, the prayerbook includes a prayer ("O my God, guard my tongue from evil...") which is based on the private prayer of Mar, son of Ravina, recorded in b. Berakhot 17a.

Where, as in Shaharit, Musaf, and Minhah Services, there is a reader's repetition of the Tefillah, the third benediction is more elaborate in the reader's repetition than it is in the silent prayer of the congregation. The additional element, consisting of responses and connecting sentences, is called the Qedushah.

(2) STRUCTURE AND NAMES OF BENEDICTIONS IN THE WEEKDAY 'AMIDAH

1. אבות	<u>Rinat</u> , p. 67	<u>Shilo</u> , p. 64
2. גבירות	<u>Rinat</u> , pp. 67-68	<u>Shilo</u> , p. 65
3. קדושת השם	<u>Rinat</u> , p. 69	<u>Shilo</u> , p. 66
4. בינה	<u>Rinat</u> , p. 69	<u>Shilo</u> , pp. 66-67
5. תשובה	<u>Rinat</u> , p. 69	<u>Shilo</u> , p. 67
6. סליחה	<u>Rinat</u> , p. 69	<u>Shilo</u> , p. 67
7. נאוליה	<u>Rinat</u> , p. 69	<u>Shilo</u> , p. 68
8. רפואה	<u>Rinat</u> , p. 70	<u>Shilo</u> , p. 68
9. ברכת שנים	<u>Rinat</u> , pp. 70-71	<u>Shilo</u> , p. 68
10. קבוץ גלוויות	<u>Rinat</u> , p. 71	<u>Shilo</u> , p. 69
11. ברכת משפט	<u>Rinat</u> , p. 71	<u>Shilo</u> , p. 69
12. ברכת המינים	<u>Rinat</u> , p. 71	<u>Shilo</u> , p. 69
13. ברכת הצדיקים	<u>Rinat</u> , p. 72	<u>Shilo</u> , p. 70
14. בונה ירושלים	<u>Rinat</u> , p. 72	<u>Shilo</u> , p. 70
15. ברכת דוד	<u>Rinat</u> , p. 72	<u>Shilo</u> , pp. 70-71
16. שומע תפילה	<u>Rinat</u> , pp. 72-73	<u>Shilo</u> , p. 71
17. עבודה	<u>Rinat</u> , pp. 73-74	<u>Shilo</u> , pp. 72-73
18. הودאה	<u>Rinat</u> , pp. 74-76	<u>Shilo</u> , pp. 73-75
19. ברכת כהנים (שלום)	<u>Rinat</u> , p. 77	<u>Shilo</u> , pp. 76-77

HAVINENU

הבינו יי אלהינו לדעת דרכיך.
 ומל את לבבנו ליראך.
 ותסלח לנו להיות נאולים.
 ורחקנו ממכאוב.
 ודשנו בනאות ארץ.
 ונפוצותינו מרבע בנפות הארץ תקבץ.
 והתוועים על-דעתך ישפטו ועל הרשעים תניף יך.
 ויישמו צדיקים בבניין עירך ובתקון היבך
 ובצמיחה קרן לדוד עבדך ובעריכת נר לבן-ישי משיחך.
 טרם נקרא אתה תענה.
ברוך אתה יי שומע תפילה:

3. On Fast Days

*Sheb. Tz. (Baer, 'Avodat Yisrael, p. 108; Rinat Yisrael, p. 112)
 compare with the version in Gates of Prayer, p. 109)*

TEFILLAH QETSARAH

צרבי עמק ישראל מרבים ודעתם קטרה.
 יהיו רצון לפניך יי אלהינו ואלהי אבותינו
 שתתן לבל-אחד ואחד כדין פרנסתו
 ולבל-גניה די מחסורה.
 והטוב בענייך עשה:
ברוך אתה יי שומע תפילה:

*(Baer, 'Avodat Yisrael, p. 108; Rinat Yisrael, p. 112)
 (compare both of the above with the 'Amidah in one of the weekday services in the Union Prayer Book, Newly Revised, Vol. 1, p. 349)*

(3) INSERTS IN THE WEEKDAY 'AMIDAH

1. Termination of the Sabbath: **בינה** in **אתה חוננתנו** (R, p. 166; S, p. 67)
2. New Moons and Half-Holidays: **עובדת** in **יעלה ויבא** (R, pp. 73-74; S, p. 72)
3. Hanukkah and Purim: **הודאה** in **על-הנסים** (R, pp. 75-76; S, p. 74)
4. Ten Days of Repentance:
 - (a) **אבות** in **זכרנו לחיים** (R, p. 67; S, p. 64)
 - (b) **גבורות** in **מי במק' אב הרחמים** (R, p. 68; S, p. 65)
 - (c) Eulogy, **קדושת השם** in **מלך הקדוש** (R, p. 69; S, p. 66)
 - (d) Eulogy, **משפט** in **מלך המשפט** (R, p. 71; S, p. 69)
 - (e) **הודאה** in **ובתוב לחיים טובים** (R, p. 76; S, p. 75)
 - (f) **ברכת בהנימישלום** in **בספר חיים** (R, p. 77; S, p. 76)
5. On Fast Days: **שומע תפילה** in **עננו** (R, p. 70; S, p. 71)
(Note: This becomes a separate benediction, after **גאולה**, in the reader's repetition.)
6. Ninth of Ab Afternoon: **בונה ירושלים** in **נחם** (R, p. 147; S, p. 70)
7. Between Shemini 'Atseret and Passover: **גבורות** in **משיב הרוח** (R, p. 67; S, p. 65)
8. Between December 4th and Passover: **שנתיים** in **ותן טל ומטר** (R, p. 70; S, p. 68)

(4) THE SABBATH 'AMIDAH**א ב ו ת****ג ב ו ר ו ת****ק ד ו ש ת ה ש מ****EVENING**(R, p. 205;
S, pp. 142-43)**אתה קדשת****ויבלו****או"א רצחה****MORNING**(R, pp. 262-63;
S, pp. 212-13)**ישמה משה****ושמרו****ולא נתנו****או"א רצחה****ע ב ו ד ה****ה ו ד א ה****ב ר ב ת ב ה נ י מ****AFTERNOON**(R, pp. 314-15;
S, pp. 277-78)**אתה אחד****או"א רצחה**

Franz Rosenzweig (Der Stern der Erlösung, Book III, pp. 65-67 [= English translation, The Star of Redemption, pp. 311-13]) pointed out how the three cardinal themes of Creation, Revelation, and Redemption find expression in the various "introductions" to the Qedushat Hayyom section of the different Sabbath 'Amidot (in the Ashkenazi rite).

On Friday night, the Sabbath is introduced as the Festival of Creation, and the "proof text" from Genesis 2:1-3 (Wayyekhullu) emphasizes the same theme.

Moses, rejoicing at the time of the Sinaitic Revelation, when the Sabbath commandment was proclaimed, is the theme of the "introduction" in the morning 'Amidah, which can, therefore, be said to reflect the Revelation theme.

"Thou art One, and Thy Name is One," is the "introduction to Qedushat Hayyom in the afternoon 'Amidah. The Sabbath is a hint of "that day" when "the Lord shall be One, and His Name shall be One," i.e., the day of messianic fulfillment. Expressing that theme gives the Sabbath afternoon liturgy its "messianic" flavor. The theme, therefore, is one of Redemption.

(5) THE MUSAF 'AMIDAH

א ב ו ת

ג ב ו ר ו ת

ק דו ש ת ה ש מ

HOL HAMO'ED(R, pp. 394-400;
S, pp. 363-70)

אתה בחרתנו

ויתן לנו

ומפני חטאינו

קרבנות

to be construed as referring to the days of the festival

והשיינו

concluding with:
מקדש ישראל
והזמנים:NEW MOON
(Weekday)(R, pp. 367-68;
S, pp. 337-39)

ראשי חדשים

SABBATH(R, pp. 284-87;
S, pp. 241-44)

תכנת שבת

NEW MOON
& SABBATH(R, pp. 285-87;
S, pp. 241-44)

אתה יצרת

קרבנות

ישמרו

או"א רצה

קרבנות

ישמרו

או"א רצה

concluding with:
מקדש השבת וישראל
וראשי חדשים:

ע ב ו ד ה

ה ו ד א ה

ברכת כהנים

THE EIGHTEEN BENEDICTIONS: BACKGROUND MATERIALS

(1) Maimonides: Mishneh Torah, Hilkhot Tefillah

Chapter One

(1) It is a positive (Biblical) commandment to pray every day, as it is said (Exodus 23:25), "Ye shall serve the Lord your God." From Tradition we know that this "service" is prayer. For it is said (Deuteronomy 11:13), "And to serve Him with all your heart." The Sages said: "What is the service that takes place in the heart?" (And they answered:) "This is prayer!" But the number of prayers is not Biblically commanded; and the wording of this prayer is not Biblically commanded; and, according to the Torah, there is no fixed time for prayer.

(2) Therefore women and servants are obligated to pray, because prayer is not a commandment conditioned by time (from which they would be exempt). Rather is the obligation of this commandment to be construed as follows: A man should entreat (God) and pray every day, and proclaim the praise of the Holy One, praised be He. Afterwards he should voice his needs in petitionary prayer. And, after that, he gives praise and thanksgiving to God for the goodness which He has abundantly bestowed upon him. Everybody does so in accordance with his own ability.

(3) If a man was accustomed to do so, he would offer many supplications and petitions. If, however, he was inhibited in speech (lit., "of uncircumcised lips"), he would (merely) speak according to his ability and whenever he desired to do so. Similarly, the number of prayers would depend upon the ability of every individual. Some would pray but once every day, while others would pray many times. But all of them, in whatever place they were, would pray in the direction of the Temple. Thus was this matter handled continuously from (the time of) Moses, our Teacher, down to Ezra.

(4) When Israel was exiled in the days of the wicked Nebuchadnezzar, and they intermingled with the peoples of Persia, Greece, and the other nations, the children born to them in the lands of the Gentiles spoke a confused language. The language of every one of them was composed of a mixture of

many languages. When, therefore, one of them spoke, he was unable to voice all of his needs in a single language without mistakes. That is what is written (Nehemiah 13:24), "As for their children, half of them spoke the language of Ashdod, etc." They did not know how to speak the Jewish language, but they spoke the languages of the various peoples. Consequently, when one of them was praying, his language was insufficient to voice his needs, or to proclaim the praise of the Holy One, praised be He, in a Hebrew unmixed with elements of foreign languages. When Ezra and his law court saw this, they arose and ordained for the people eighteen benedictions to be recited in sequence--the first three benedictions to consist of praise addressed to God, and the last three of thanksgiving, while the intermediate benedictions were to consist of petitions for various things, such as the main categories of all of man's desires and the community's needs. (This was done) so that the benedictions would be set in order in everybody's mouth, so that the people could learn them, and so that the prayer of those who spoke inarticulately would be as complete as the prayer of the man of elegant speech. For this reason they ordained all of the benedictions and prayers, set out in order, in the mouth of all Israel, with the subject matter of every benediction arranged for the man of inarticulate speech.

(5) They also ordained that the number of prayers (i.e., the number of times the prayer of the Eighteen Benedictions is to be recited) should correspond to the number of the sacrifices. . .

(6) They also ordained that a man should recite one prayer (i.e., one silent recitation of the Eighteen Benedictions, with no public repetition) at night. . . . The prayer of the evening is not an obligation like the prayer of the morning and the afternoon (since there was no corresponding evening sacrifice). Nevertheless, in all of their habitations, the Israelites have become accustomed to recite the evening prayer. They have, therefore, accepted it upon themselves as though it were an obligatory prayer.

Chapter Two

(1) In the days of Rabban Gamaliel (II), the heretics increased in Israel. They were troubling Israel, and enticing them to turn away from God. When he (R. Gamaliel) saw that this was man's greatest need, he and his law court arose and ordained one (additional) benediction, in which there was a petition, addressed to God, to destroy the heretics. He inserted this benediction within the prayer, so that it might be readily available to all. Consequently, the total number of benedictions in the prayer is (now) nineteen. . .

(5) On Sabbaths and festivals, one recites seven benedictions in every prayer of the four prayers of the day (i.e., Evening, Morning, Musaf, and Afternoon): the (regular) first three and the (regular) last three, and one intermediate benediction dealing with the essence of that day. . .

(6) This applies to the prayer of Evening, Morning, and Afternoon (and to the Musaf of all occasions other than New Year). But the Musaf prayer of New Year consists of nine benedictions--the (regular) first three and the (regular) last three, and three intermediate benedictions--the first dealing with the verses of God's Kingship, the second with the verses of Remembrance, and the third with the verses of Shofar sounds. Each of these benedictions is concluded according to its own subject matter.

(2) COMMENTARY ON MAIMONIDES' HILKHOT TEFILLAH

Note how careful Maimonides is in pointing out that the Biblical commandment "to pray" is of a very general nature, including neither fixed formulae nor fixed times. He ascribes the formulation of fixed prayers to exilic conditions, to help the ignorant and those unfamiliar with Hebrew. The fixed formula, therefore, is an ordinance of the "Scribes" (Ezra and his law court), rather than of the Torah itself. Traditional and Reform Judaism were to draw different conclusions from this fact. Traditional Judaism, which deems women to be exempt from positive Biblical commandments which are time-bound, insists that women must recite the Eighteen Benedictions, since this prayer, while a positive time-bound commandment, is "Rabbinical," and not "Biblical." Reform Judaism in the nineteenth century, on the other hand, made much of Maimonides' admission that the formula of the prayer was "Rabbinical," rather than "Biblical," claiming that what some Rabbis ordained other Rabbis could change.

In paragraphs 1 through 4, Maimonides uses "prayer" in a general sense. From paragraph 5 on, he uses "prayer" in the specific sense which the word assumed in Rabbinic literature, i.e., the prayer of the Eighteen Benedictions.

Maimonides follows Talmudic teaching (b. Berakhot 33a, b. Megillah 17b) in ascribing the composition of the Eighteen Benedictions to the Men of the Great Synagogue. Modern Jewish scholarship, for the most part, has rejected that assumption. See already the work of Zunz, as quoted in the "Introduction" to the British Reform prayerbook of 1841 (reprinted below). On the other hand, the discovery of the Hebrew text of Ecclesiasticus (Ben Sira), with its echoes of some of the 'Amidah' phrases, has led some modern scholars to the conclusion that at least some of the Eighteen Benedictions must (or might) have been in existence by the beginning of the second century B.C.E. At the same time, it is clear that, in their present form, some of those Benedictions are considerably more recent. See the Hebrew text of Ecclesiasticus 51: 12ff., reprinted below. [The phrases in question are, essentially,

"stock-phrases," stereotype liturgical language. They do not prove anything about the antiquity of the rabbinic Order of Benedictions, the 'Amidah--only that the liturgical phraseology is old. See now on this subject generally, Ezra Fleischer, "Leqadmoniut tefillot hahobah beyisra'el," Tarbiz 59 (1990), pp. 397-441. --R.S.S.]

If, as Maimonides quotes the Talmud (b. Berakhot 26b), the daily recitations of the Eighteen Benedictions were to correspond to the daily sacrifices, then there should only be two daily recitations, to correspond to the morning and afternoon sacrifices. There was no evening sacrifice in the Jerusalem Temple. In the early Rabbinic period, there was a difference of opinion as to whether, in the absence of an evening sacrifice, the evening recitation of the Eighteen Benedictions was indeed "obligatory," or only a voluntary act. The question was never completely settled, but the universal acceptance of the evening Eighteen Benedictions caused the rubric to be regarded "as though it were an obligatory prayer." Yet the unsettled nature of that question lives on in traditional practice, and is given expression in the way the evening Eighteen Benedictions are recited. Morning and afternoon (and on Sabbaths and festivals, Musaf) recitations of the 'Amidah are twofold. First, the prayer is recited silently by the congregation. Then it is repeated aloud by the prayer leader, the third benediction being enlarged by the responses and connecting links of the Qedushah. The evening Eighteen Benedictions are said silently by the congregation only. There is no reader's repetition, and there is no Qedushah. Moreover, some scholars are of the opinion that the Scripture verses and prayers between the Hashkivenu and the Eighteen Benedictions of the Ashkenazi (not of the Sepharadi) evening service (Rinat Yisrael, pp. 162-64; Shilo Siddur, pp. 120-122) were originally a substitute for the Eighteen Benedictions, recited by those who did not say the Eighteen Benedictions during the evening service. [This conclusion does not necessarily follow from the evidence, however. The fact that these verses do not appear in the Sepharadi rite is significant in this regard. Additionally, the liturgical use of chains of scriptural verses as introductions to, or as markers between, various rabbinic rubrics is fairly common in the medieval rites. Cf., the use of scriptural verses to commence the evening liturgy as a whole on weekdays (Rinat,

p. 157; Shilo, p. 115), and to follow the Amidah at the end of the Sabbath (Rinat, pp. 348-51). -- R.S.S.]

In 2:1, Maimonides expresses the view, found in the Talmud (b. Berakhot 28b-29a), that the latest addition to the Eighteen Benedictions, making them, in fact, Nineteen Benedictions, was the twelfth benediction, the malediction against heretics. This assumes that, without that "benediction," the "prayer" consisted of Eighteen Benedictions. Against this assumption, Elbogen argued that, prior to the composition of the twelfth benediction, there were only Seventeen Benedictions, Benediction XII bringing the number up to Eighteen. The fact that there are now Nineteen Benedictions is said to be due to a later (Babylonian) breaking up of Benediction XIV into two, the prayers for Jerusalem and for the Davidic dynasty having originally been part of one and the same Benediction. Indeed, in the Palestinian version of the Eighteen Benedictions, found in the Cairo genizah (see below), there are only Eighteen Benedictions--including the one against the heretics, and comprising the prayers for Jerusalem and the Davidic dynasty together in Benediction XIV.

If the genizah text of the Palestinian version does indeed represent the "original," then Maimonides and the Talmud were inaccurate in describing Benediction XII as the "nineteenth." But the whole speculation about Seventeen, Eighteen, and Nineteen Benedictions, presupposed in such a discussion, appears to be far too schematic and artificial. As Joseph Heinemann has pointed out, "Many different 'sources' and 'parallels' of the 'Amidah--the Synagogue prayer par excellence--have been discovered by various scholars. From a comparison of all these one fact emerges clearly: that in the last two, or perhaps three, centuries before the common era a considerable number of different 'orders of prayers' or even 'orders of berakhot' were current, which all had some subjects and some features in common with one another and with the 'Amidah', as we know it, but not all of them. Hence it stands to reason that the 'Amidah' itself was created eventually by a process of selection from, and combination of, various 'orders of prayers' which preceded it. Hence the 'Amidah' contains, on the one hand, repetitions of certain motifs that appear in more than one berakhah, and lacks, on the other, some

themes that might have been expected. Some berakhot (which were, of course, not formulated in a definite wording) would be enlarged by an introduction of subsidiary subjects or elaboration of some themes in the tradition prevailing in some circles, while in others these might only be hinted at or omitted altogether. Hence also the different customs regarding the possible combination of two different berakhot into one. While the total number of berakhot was apparently eighteen already before the final editing at Yavneh, the combination of berakhot making up the total varied according to different customs." (Joseph Heinemann, Prayer in the Period of the Tannaim and the Amoraim. Jerusalem, Magnes Press, 1964. Abstract, pp. x f.; see the detailed proofs in Chapter Nine of the book [in English translation, Prayer in the Talmud: Forms and Patterns. Berlin and New York, Walter de Gruyter, 1977, pp. 218-50].)

(3) DATE OF THE 'AMIDAH'

From the "Introduction" to Forms of Prayer used in the West London Synagogue of British Jews, ed. D. W. Marks (London, 1841; the first Reform prayerbook of England)

But true as it is that a regular form of divine service has existed amongst the Israelites ever since the biblical times, nothing can be more incorrect than the current notion, that the whole of the Prayer Book, as we now possess it, was composed by the men of the Great Synagogue, from Ezra to Simeon the Just (among whom are numbered several prophets, as Haggai, Zechariah, Malachi, &c., &c.); and that, being stamped by the authority of these great names, the Prayer Book has as fixed and immutable a character as the Sacred Code itself. Nothing, we repeat, is more fallacious than such a notion; and the mere existence of considerable differences between the rituals now in use is alone sufficient to establish its inaccuracy.

Of the several portions of the existing liturgies, attributed to the men of the Great Synagogue, the amidah or shemoneh esreh has generally been considered to belong to that remote time; yet the learned Dr. Zunz, after a most masterly review of the subject, establishes the conclusion, from the internal evidence of this prayer, that we have in the amidah the labours of five successive epochs, in part at least posterior to the time of its supposed composition, and embracing a period of 300 years; and by a collation of the existing formulae with the quotations scattered through the Talmud and the Midrashim, he demonstrates that for a long period the wording of that prayer was subjected to various alterations (Gottesdienstliche Vorträge, &c., p. 369).

(4) PARALLELS TO 'AMIDAH TERMINOLOGY IN THE HEBREW TEXT OF BEN SIRA 51

כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לֵי כִּי טֻוב
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לֹאֶל הַתְשִׁבָּחוֹת
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְשֹׁמֶר יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְיוֹצֵר הַכָּל
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְגֹואֵל יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְמַקְבֵּץ נְדָחֵי יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְבּוֹנָה עִירָוּ וּמִקְדְּשָׁו
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְמַצְמִיחַ קָרְנוּ לְבֵית דָוד
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְבּוֹחֵר בְּבָנֵי צְדָקָה לְכָהָן
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְמַגְנִין אֲבָרָהָם
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְצֹור יִצְחָק
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְאָבָיר יַעֲקֹב
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְבּוֹחֵר בְּצִיּוֹן
כִּי לְעוֹלָם חֶסֶדְךָ:	הוֹדוּ לְמֶלֶךְ מַלְכֵי הַמֶּלֶכִים
תָּהֳלָה לְבֵל חֶסֶדְךָ:	וַיַּרְם קָרְנוּ לְעַמוֹ
הַלְלוּיָה:	לְבָנֵי יִשְׂרָאֵל עִם קָרְבָוּ

(Ben Sira 51:12ff.)

Source: M. S. Segal, ed., Sefer Ben Sira hashalem. 2nd ed. Jerusalem: Mossad Bialik, 1949, p. 355.

(5) PALESTINIAN VERSION OF THE 'AMIDAH

(Published from Genizah fragments by Solomon Schechter, in Jewish Quarterly Review, vol. X [1898], pp. 656ff.)

(1) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אֶבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

הָאָל הַגָּדוֹל הַגָּבוֹר וְהַנוֹּרָא
אַל עַלְיוֹן קוֹנָה שָׁמִים וְאֶרֶץ
מְגִינָנָנוּ וּמְנַנּוּ אֲבוֹתֵינוּ
מַבְטָחָנוּ בְּכָל דָּוָר וְדָוָר.

בָּרוּךְ אַתָּה יְיָ מְنֻן אֶבְרָהָם:

(2) אַתָּה גָּבוֹר מְשָׁפֵיל גָּאִים חֹזֶק וּמְדִין עֲרִיצִים חַי עֲולָמִים
מַקִּים מַתִּים מִשֵּׁב הָרוֹח וּמַוְרִיד הַטֵּל
מִכָּלְכָל חַיִם מִחְיָה הַמְתִים
בָּהָרֶף עַיִן יִשְׁוֹעָה תַּצְמִיחָה.

בָּרוּךְ אַתָּה יְיָ מִחְיָה הַמְתִים:

(3) קָדוֹשׁ אַתָּה וּנוֹרָא שָׁמֶךְ
וְאֵין אֱלֹהָה מִבְּלָעֵדךְ.

בָּרוּךְ אַתָּה יְיָ הָאָל הַקָּדוֹשׁ:

(4) חָנָנוּ אֲבָנֵינוּ דָעָה מַאֲתָךְ
וּבְנִיה וּהַשְּׁבֵל מִתּוֹרָתְךָ.

בָּרוּךְ אַתָּה יְיָ חֹונֵן הַדָּעַת:

(5) הַשִּׁיבָנֵנוּ יְיָ אֱלִיךְ וּנְשׁוּבָה
חַדְשָׁ יָמֵינוּ בְּקָדָם.

בָּרוּךְ אַתָּה יְיָ הַרְוֹצָה בַּתְשׁוּבָה:

(6) סלח לנו אבינו כי חטאנו לך
מחה והעבר פשעינו מנגד עיניך
כרי רבים רחמייך.

ברוך אתה יי' המרבה לסלוח:

(7) ראה בענינו וריבבה ריבנו
ונגליינו למען שמק.

ברוך אתה יי' גואל ישראל:

(8) רפינו יי' אלהינו ממכאוב לבנו
ויגון ואנחתה העבר ממנו
והעללה רפואה למכותינו.

ברוך אתה יי' רופא חולין עמו ישראל:

(9) ברך עליינו יי' אלהינו את השנה הזאת לטובה בכל מיני תבואה
וקרב מהרה שנת קץ גאלתנו
ותן טל ומטר על פני האדמה
ושבע עולם מאוצרות טובך
ותן ברכה במעשה ידינו.

ברוך אתה יי' מברך השנים:

(10) תקע בשופר נדוול לחירותינו
ושאנס לקבוץ גליותינו.

ברוך אתה יי' מקבץ נדחי עמו ישראל:

(11) השיבה שופטינו כבראונה
וויועצינו בכתחלה
ומלוך עליינו אתה לבדך.

ברוך אתה יי' אוהב המשפט:

(12)

למשמדים אל-תהי תקווה
ומלכות זדון מהרה תעקר בימינו
והנוצרים והמינים ברגע יאבדו.

ימחו מספר החיים

ועם צדיקים אל יכתבו.

ברוך אתה יי מבנייע זדים:

(13) על גרי הצדק יהמו רחמייך

ותן לנו שבר טוב עם עשי רצונך.

ברוך אתה יי מבטח לצדיקים.

(14) רחם יי אלהינו ברחמייך הרבים

על ישראל עמוק ועל ירושלים עירך ועל ציון משכנן כבודך

ועל היכלך ועל מעונך

ועל מלכות בית דוד מישיח צדקהך.

ברוך אתה יי אלהי דוד בונה ירושלים:

(15) שמע יי אלהינו בקול תפלהנו ורחם עליינו

בי אל חנון ורחום אתה.

ברוך אתה יי שומע תפלה:

(16) רצתה יי אלהינו ושבון בציון

ויעבדך עבדיך בירושלים.

ברוך אתה יי שאותך ביראה נعبد:

(17) מודים אנחנו לך אתה הוא יי אלהינו ואلهי אבותינו

על כל-הטובות החסד והרחמים שנמלתנו ושעשית עמננו ועם אבותינו מלפניינו

ואם אמרנו מטה רגלו חסדק יי יسعدנו.

ברוך אתה יי הטוב לך להורות:

(18) **שם שלומך על ישראל עמך
ועל עירך ועל נחלתך
וברכנו כלנו כאחד.
ברוך אתה יי' עוזה השלום:**

[an English translation, by R.S.S., may be found in Joseph Heinemann, with Jakob J. Petuchowski, eds., Literature of the Synagogue (New York, 1975), pp. 33-36]

THE QADDISH

See Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 39-41; 85-86; 88-89; 100-101; 229-230.

See also David de Sola Pool, The Old Jewish-Aramaic Prayer, the Kaddish. Leipzig, 1909.

The Qaddish, originally a prayer of the Bet Hamidrash, became the Synagogue's doxology par excellence. The traditional liturgy knows of five different versions of the Qaddish--to which Reform Judaism has added a sixth that, in the American Reform ritual of the Union Prayer Book, replaced all the others. [Gates of Prayer restores the traditional forms of both the Half Qaddish and the Mourners' Qaddish, but omits the other three.]

In addition to serving as a doxology, the Qaddish, in the traditional service, has the function of dividing various parts of the service from one another, and of concluding the service as a whole.

The forms and functions of the Qaddish are as follows:

- (a) Half Qaddish (see Rinat, p. 58; Shilo, p. 54). This is the most frequent form of the Qaddish, and serves to divide one rubric of the service from the other. For example, on the pages listed, it separates "The Shema' and its Blessings" from the "Verses of Song." It also comes after the Torah reading (Rinat, p. 94; Shilo pp. 93-94), etc., etc.
- (b) The Full Qaddish (Qaddish Shalem or Qaddish Titqabbel--see Rinat, pp. 100-103; Shilo, pp. 101-102). This marks the completion of a statutory service (the prayers which now follow it in the prayerbook were not originally a part of public worship). Thus, on the pages listed, the Qaddish Shalem concludes the Shaharit service. On Sabbath morning, it follows the recitation of the 'Amidah, thereby marking a major division between Shaharit and the Torah Service. Etc., etc.
- (c) Qaddish deRabbanan (see Rinat, pp. 40-41; Shilo, pp. 30-32). This is recited after the study of Rabbinic literature. Thus, on the pages listed, it follows the Mishnah passage on sacrifice

and the baraita of Rabbi Ishmael. In the Friday night service (Rinat, p. 199; Shilo, pp. 152-53), it follows the chapter from Mishnah Shabbat and the Gemara on b. Berakhot 64a.

(d) Mourners' Qaddish (Qaddish Yatom--see Rinat, p. 42; Shilo, pp. 33-34). This has the same contents as Qaddish Shalem--but without the sentence, titqabbel. This version of the Qaddish (note the absence of any reference to the dead!) is recited by the mourners, after 'Alenu (Rinat, p. 103; Shilo, pp. 104-105), after the "Psalm of the Day" (Rinat, p. 107; Shilo, pp. 111-12), and, on occasion, after the recitation of other psalms--notably Psalm 30, before the "Verses of Song" (Rinat, p. 42; Shilo, pp. 33-34).

(e) Burial Qaddish or Qaddish Le'ithadata (for text, see next page). This is recited on two occasions only: (a) at a burial, and (b) at the siyyum marking the completion of the study of a tractate of the Talmud. Note the eschatological references in this version of the Qaddish.

(f) Reform Mourners' Qaddish (see Union Prayer Book, Vol. I, page 77). This version goes back to the prayerbook of the Hamburg Temple (1819), where, however, it appeared in a somewhat more elaborate form, containing also phrases from the Qaddish Le'ithadata in the first paragraph. Other sources for the style and wording of this Qaddish are the Qaddish deRabbanan, and the Hashkavah prayer of the Spanish and Portuguese rite.

קדיש לאתחרתא

יתגדרל ויתקדש שם רבא בעלמא די הוא עתיד לאתחרתא ולאחיה מתיא ולאסקא
יתהון לחוי עלמא ולמבנה קרתא די-ירושלם ולשבילא היכלה בנווה ולמעקר פלchnerה
נבראה מן-ארעה ולאתבה פלchnerה די-שמייא לאתרה, וימליך קדשא בריך הוא במלכותה
ויקרא בחיכון וביוומיכון ובחיי די-בל-בית ישראל בענלא ובזמן קרייב, ואמרו Amen:
יהא שם רבא מברך לעלם ולעלמי עלייא:

יתברך ווישתבח וויתפאר וויתרמס וויתנשא וויתהדר וויתעלה וויתהחל שם די קדשא בריך
הוא לעלא מן-בל-ברכתא ושירתא תשבחתא ונחמתא די-אמירן בעלמא, ואמרו Amen:
יהא שלמא רבא מן-שמייא וחיים עליינו ועל-בל-ישראל, ואמרו Amen:
עשה שלום במרומייו הוא ברחמייו יעשה שלום עליינו ועל-בל-ישראל, ואמרו Amen:

(Source: Baer, Seder 'Abodat Yisrael, p. 588)

QADDISH LE'ITHADATA

May His great Name be magnified and sanctified in the world which is to be renewed, where He will resurrect the dead, and raise them up unto eternal life; and He will rebuild the city of Jerusalem, and establish His Temple in the midst thereof; and He will uproot the alien worship from the earth, and will restore the worship of God to its place. And may the Holy One, praised be He, reign in His sovereignty and in His glory during your life and during your days, and during the life of all the house of Israel, speedily and at a near time, and say ye, Amen.

May His great Name be praised for ever and unto all eternity.

Blessed, praised, exalted, etc., etc.

The Hashkavah of the Spanish and Portuguese Rite

(recited before the Mourners' Qaddish in the house of mourning):

מנוחה נכונה בישיבה עליונה. תחת כנפי השכינה. במעלת קדושים וטהורים.
בזהר הרקיע מאירים ומזהירים. וחלוֹץ עצמים. ובפרת אשימים. והרחקת פשע.
והקרבת ישע. וחמלה וחנינה. לפני שובן מענה. וחולקא טבא לחוי העולם הבא.
שם תהא מנת ומחיצת וישיבת נפש השם הטוב (פלוני) רוח יי תניחנו בגן עדן.
דתפטר מן עלמא הדין. ברעות אלה مرا שמייא ואראעא: המלך ברחמייו יחס ויחמאל
עליו:
וילוח אליו השלום. ועל משבבו יהיה שלום. כדבריbic יבא שלום ינווחו על-משבבותם. הלא
נכחו: הוא וככל-בני ישראל השכבים עמו בכלל הרחמים והסליחות. ובן יחי רצון ונאמר
אמן:

(Source: Seder Tefillot of the Sephardic Congregation Sha'ar Hashamayim, London, 1949, vol. 1,
p. 206)

Mourners' Qaddish in the Prayerbook of the Hamburg Temple, 1819:

יתנדל ויתקדש שםיה רבא. דהוא עתיד לחרתא עלמא. ולאחא מתייא. וימליך מלכותיה
בחaicונ ובכומיכון וכו':
אמן. יהא שםיה רבא וכו':
יתברך וישתבח וכו':
על ישראל. ועל צדיקיא. ועל כל מן דאתפטר מן עלמא הדין ברעותה דאללה. יהא
להון שלמא רבא. וחולקא טבא לחוי עלמא דאתי. וחסדא ורחמי. מן קדם מאיריה שמייא
ואראעא. ואמרו אמן:
יהא שלמא רבא וכו':
עשוה שלום במרומי וכו':

(Source: Seder Ha'avodah. Ordnung der öffentlichen Andacht . . . nach dem Gebrauche des
Neuen-Tempel-Vereins in Hamburg, 1819, p. 24)

BIRKHOT HASHAHAR

For text, see Rinat, pp. 15-29; Shilo, pp. 11-21. Sources are listed in Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 10-24. An interesting theory about the composition of the Birkhot Hashahar is propounded by Solomon B. Freehof, in "The Structure of the Birchos Hashachar," in HUCA, Vol. XXIII, Part II (1950/51), pp. 339-354. But note the criticism of Joseph Heinemann, in Hatefillah bitequfat hatanna'im weha'amora'im, page 14, note 12 [English edition, p. 9, note 15].

This first section of the daily service was not originally meant for public worship at all. The various benedictions, according to the Talmud (b. Berakhot 60b), were to be recited at the occasions calling for them, e.g., upon washing one's hands, putting on one's shoes, answering nature's call, etc. Maimonides regards this section as private prayer. But already Amram Gaon (9th century) notes the custom of letting the reader recite the benedictions--in order to fulfil the obligation of the ignorant who are unable to do so themselves.

- 1) Netilat yadayim (Rinat, p. 15; Shilo, p. 11)
- 2) 'Asher yatsar (Rinat, p. 15; Shilo, p. 11)
- 3) Three Torah Benedictions and the text of Numbers 6:24-26, Mishnah Pe'ah 1:1, b. Shabbat 127a (Rinat, pp. 16-17; Shilo, pp. 11-12 [note that Rinat positions this material after 'Elohai neshamah, and before putting on the tallit and tefillin]])

Note: The position of the Torah Benedictions and the Biblical and Rabbinic texts at this point of the service is typical of the Eastern Ashkenazi rite, which is more correctly called Minhag Polin. The West Ashkenazi rite (i.e., the Minhag Ashkenaz proper) uses this material a little later, to introduce the Qorbanot section).

- 4) 'Elohai neshamah and Benedictions (Rinat, pp. 16, 23-25; Shilo, pp. 12-15)
- 5) Wihi ratson (Rinat, p. 25; Shilo, p. 15)
- 6) Yehi ratson (Rinat, p. 25; Shilo, p. 16)

Note: The following paragraphs in Rinat, pp. 26-27, and Shilo, pp. 16-19, consisting of Genesis 22:1-19 and of an introductory prayer, are not a part of the Ashkenazi rite, but found their way into this prayerbook, via the Kabbalists, from the Sepharadi rite.

- 7) Le'olam (Rinat, p. 27; Shilo, p. 19)--from Seder Eliahu; not originally meant as a prayer
- 8) Ribbon kol ha'olamim (Rinat, p. 28; Shilo, p. 19)

- 9) 'Aval 'anahnu (Rinat, p. 28; Shilo, p. 20)
- 10) Lefikhakh and Shema' (Rinat, pp. 28-29; Shilo, p. 20)
- 11) 'Attah hu (Rinat, p. 29; Shilo, pp. 20-21)
- 12) 'Attah hu 'adonai 'elohenu (Rinat, p. 29; Shilo, p. 21)

QORBANOT

Since the synagogue services were meant to take the place (temporarily) of the sacrificial cult, the connection between them was expressed by the reading of Biblical and Rabbinic passages dealing with the sacrifices. In the absence of a Temple in Jerusalem, study of the sacrificial passages was regarded as a substitute for the actual sacrifices.

But, quite apart from the reminiscences of the sacrificial service, the Jew was meant to study Torah (in the widest sense) every day. The sacrificial passages from Bible and Talmud were, therefore, also regarded as "Torah Study." That is why, on the one hand, the Mishnah passage dealing with the sacrifices is followed by the baraita listing the Thirteen Hermeneutical Rules of Rabbi Ishmael, and why, on the other hand, in the Minhag Ashkenaz (as contrasted with Minhag Polin), the three Torah benedictions, Numbers 6:24-26, and the passage composed of Mishnah Pe'ah 1:1 and b. Shabbat 127a, immediately precede the Qorbanot instead of being part of the Birkhot Hashahar.

The text of the Qorbanot, as given in Rinat Yisrael, pp. 30-41, and the Shilo Prayer Book, pp. 22-32, contains several more passages than make up the Minhag Ashkenaz proper. Basic to this rubric of the service are only the following:

- 1) Wayedaber 'adonai--Numbers 28:1-8 (Rinat, p. 31; Shilo, p. 22)
- 2) Weshahat 'oto--Leviticus 1:11 (Rinat, pp. 31-32; Shilo, p. 22)
- 3) Uveyom hashabbat--Numbers 28:9-10 (Rinat, p. 35; Shilo, p. 26)--on Sabbath only
- 4) Uverashei hodshekhem--Numbers 28:11-15 (Rinat, p. 36; Shilo, pp. 26-27)-- on New Moon only
- 5) 'Ezehu meqoman--Mishnah Zebahim, chapter 5 (Rinat, pp. 36-38; Shilo, pp. 27-29)
- 6) Rabbi yishma'el 'omer--Baraita of Rabbi Ishmael [introduction to the Sifra] (Rinat, pp. 38-39; Shilo, p. 30)
- 7) Qaddish deRabbanan (Rinat, pp. 40-41; Shilo, pp. 30-32)

On the Qorbanot and the Baraita deRabbi Yishma'el, see Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 24-26.

Note: Between the end of the Qorbanot section and the beginning of the "Verses of Song" section of the service, but technically belonging to neither, the mourners are given another opportunity to recite the Qaddish. This is accomplished by reciting Psalm 30, followed by the Qaddish. See Rinat, pp. 41-42; Shilo, pp. 32-34.

PESUQEI DEZIMRA

(Rinat Yisrael, pp. 42-57; Shilo Siddur, pp. 34-53, for weekdays; Rinat, pp. 223-49; Shilo, pp. 166-96, for Sabbath and festivals)

That the recitation of "the praises of God" should be a part of the Jew's daily devotions is a consideration which goes back to the early Rabbinic period. But the actual designation of the "verses of song" to be selected was a matter of considerable disagreement right into the post-Talmudic period. As in so many other liturgical questions, the problem of "either/or" was settled by "both!" Even so, the rubric of "verses of song" was not made a rubric of public worship until the thirteenth century, when Rabbi Meir of Rothenburg incorporated into the framework of public worship what, before his time, had been a matter of private devotion.

For easily intelligible reasons, the "verses of song" are even more comprehensive in the Sabbath and festival liturgy than they are in the daily morning service.

In the following paragraphs, we give the contents of this rubric for all occasions.

- 1) Barukh she'amar (the introductory benediction to this section)
- 2) Hodu lalonai (I Chronicles 16:8-36)
- 3) Romemu 'adonai (Psalms 99:5,9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6)
- 4) Mizmor letodah (Psalm 100; on weekdays only)
- 5) Psalm 19 (on Sabbath and festivals only)
- 6) Psalm 34 (" " " " ")
- 7) Psalm 90 (" " " " ")
- 8) Psalm 91 (" " " " ")
- 9) Psalm 135 (" " " " ")
- 10) Psalm 136 (" " " " ")
- 11) Psalm 33 (" " " " ")

12) Psalm 92 (on Sabbath and festivals only)

13) Psalm 93 (" " " " ")

14) Yehi khevod (Psalms 104:31; 113:2-4; 135:13; 103:19; I Chr. 16:31; Psalms 10:16; 33:10; Prov. 19:21; Psalms 33:11,9; 132:13; 135:4; 94:14; 78:38; 20:10)

15) 'Ashrei (Psalm 145, introduced by Psalms 84:5; and 144:15, and concluded with 115:18)

16) Psalms 146; 147; 148; 149; and 150

17) Barukh 'adonai le'olam (Psalms 89:53; 135:21; 72:18-19; i.e., the "concluding doxologies" of Biblical Books of Psalms)

18) Wayevarekh david (I Chronicles 29:10-13)

19) 'Attah hu (Nehemiah 9:6-11)

20) Wayosha' (Exodus 14:30-31)

21) 'Az yashir (Exodus 15:1-18)

22) Ki ladonai (Psalm 22:29; Obadiah 1:21; Zechariah 14:9; Deuteronomy 6:4; the last verse seems to have been transferred here from its juxtaposition to Zech. 14:9 in the New Year Musaf liturgy, and does not seem to belong in this context)

23) Birkat Hashir (This, on weekdays, is the Yishtabbah only. See Rinat, p. 57; Shilo, p. 53. On Sabbath and festivals, the Yishtabbah is introduced by Nishmat, itself very likely a composite of different versions of Birkat Hashir, and other doxological paragraphs. See Rinat, pp. 246-49; Shilo, pp. 192-96.)

Note that the section of Pesuqeい deZimra' begins and ends with a benediction, i.e., Barukh she'amar and Yishtabbah, respectively. Jews read Psalms on other occasions as well. But this set of benedictions, clearly marking the beginning and end of the "Verses of Song," sets this recitation apart as a liturgical rubric in its own right. Compare also the opening and closing benedictions of the Hallel Psalms.

See Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 29-39, 141-142.

SUPPLICATIONS (TAHANUN)

In the early Rabbinic period, the "official" prayer of the Eighteen Benedictions was followed by a period devoted to the private prayers of the individual, "Supplications." In the course of time, this rubric became standardized--though different versions became standard for different rites. The contents, however, in terms of the ideas which are expressed, all deal with repentance, contrition, and pleas for salvation.

We distinguish between Short Tahanun and Long Tahanun. The latter is recited as part of the morning service on Monday and Thursday only. The former is recited every day--except on the days noted in Rinat, p. 79, and Shilo, p. 81. The Short Tahanun follows the Eighteen Benedictions both in Shaharit and in Minhah.

(A) SHORT TAHANUN

- 1) Wayomer david--II Samuel 24:14 (Rinat, p. 88; Shilo, p. 86)
- 2) Rahum weḥanun (Rinat, p. 88; Shilo, p. 86)
- 3) 'Adonai 'al be'apekha--Psalm 6 (Rinat, p. 88; Shilo, pp. 86-87)
- 4) Shomer yisra'el (Rinat, pp. 89-90; Shilo, pp. 88-89)
- 5) Mitratseh (Rinat, p. 90; Shilo, p. 89)
- 6) Wa'anahnu (Rinat, p. 90; Shilo, p. 89)
- 7) Half Qaddish in Morning Service; Qaddish Shalem in Afternoon Service

(B) LONG TAHANUN

- 1) Wehu rahum (Rinat, pp. 82-87; Shilo, pp. 81-86)
- 2) Wayomer david, etc., as in "Short Tahanun," but adding the litany 'Adonai 'elohei yisra'el [Rinat, pp. 88-89; Shilo, pp. 87-88], between Psalm 6 and Shomer yisra'el (Rinat, pp. 88-89; Shilo, pp. 86-89)
- 3) Half Qaddish (Rinat, p. 91; Shilo, p. 90)

On the Tahanun, see Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 75-78. See also Solomon B. Freehof, "The Origin of the Tahanun," in HUCA, Vol. II (1925), pp. 339-350.

THE HALLEL PSALMS

In Jewish liturgy, we distinguish between Hallel Hagadol ("The Great Hallel") and Hallel Mitsrayim ("The Egyptian Hallel").

Hallel Hagadol is the name of Psalm 136, which is part of the Pesukei deZimra' of Sabbath and festivals (see Rinat Yisrael, pp. 232-33; Shilo Siddur, pp. 177-78).

Hallel Mitsrayim consists of Psalms 113 through 118. It takes its name from the beginning of Psalm 114 ("When Israel went forth from Egypt . . ."; see Rinat, pp. 361-65; Shilo, pp. 329-34).

Hallel Mitsrayim is liturgically used in two different forms, "Full Hallel," and "Half Hallel." The former denotes the recitation of Psalms 113 through 118 in their entirety. "Half Hallel," on the other hand, denotes the recitation of Psalms 113 through 118, with the omission of Psalm 115:1-11, and of Psalm 116:1-10.

Hallel Mitsrayim is recited on New Moon, on the three Pilgrim Festivals, (including Hol Hamo'ed), and on Hanukkah. (It is not recited on Purim, on which, according to the Talmud [b. Megillah 14a], the Megillah reading takes its place.) Of the occasions mentioned, "Half Hallel" is said on New Moon and the last six days of Passover. "Full Hallel" is said at the other times.

The recitation of Hallel Mitsrayim follows immediately upon the reader's repetition of the Eighteen Benedictions of the Morning Service, i.e., before Qaddish Titqabbel.

Marking the Hallel as a separate liturgical rubric is the framework of benedictions, the opening benediction (Rinat, p. 361; Shilo, p. 329), and the closing benediction, Yehallelukha (Rinat, pp. 365-66; Shilo, pp. 334-35). The latter, a form of Birkat Hashir is, of course, comparable to the Yishtabbaḥ, which concludes the "verses of song."

See Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 184-188.

THE TORAH SERVICE

See Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 78-81, 149-63.

See also: Joseph Jacobs, "Triennial Cycle," in Jewish Encyclopedia, vol. 12, pp. 254-57, and Joseph Heinemann, "The Triennial Lectionary Cycle," in Journal of Jewish Studies 19 (1968), pp. 41-48.

The Torah is read on the following occasions: The Morning Services of Mondays, Thursdays, Sabbaths, Festivals, New Moon, Intermediate Days of the Festivals, Hanukkah, Purim, and Fast Days. It is also read during the Minhah Service of Sabbaths and Fast Days.

The prayers surrounding the Scripture reading vary widely in the different rites, and crystallized rather late in the evolution of the liturgy. Here we are concerned with the Ashkenazi rite only.

The "Torah Service" is more elaborate during the Morning Service of Sabbaths and Festivals than it is during the weekday Morning Service and during Minhah.

(A) The Torah Service on Weekday Morning

1) <u>Wayehi bineso'a</u> (Num. 10:35-36; Isaiah 2:3)	R, p. 91	S, p. 91
2) <u>Barukh shenatan</u>	R, p. 91	S, p. 91
3) <u>Berikh shemeh</u> (from the <u>Zohar</u> , recent Kabbalistic addition)	R, pp. 91-92	S, pp. 91-92
4) <u>Gadelu ladonai</u> (Psalm 34:4)	R, p. 92	S, p. 92
5) <u>Lekha 'adonai</u> (I Chr. 29:11; Ps. 99:5,9)	R, p. 92	S, p. 92
6) <u>'Av harahamim</u>	R, p. 93	S, p. 92
7) <u>Wetigalleh</u> ("calling up" the <u>kohen</u>)	R, p. 93	S, pp. 92-93
8) <u>We'atem hadeveqim</u> (Deut. 4:4)	R, p. 93	S, p. 93
9) Torah Blessings and Torah Reading (three men "called up")	R, pp. 93-94	S, p. 93
10) Half <u>Qaddish</u>	R, p. 94	S, pp. 93-94
11) <u>Wezot hatorah</u> (Deut. 4:44)	R, p. 94	S, p. 94

12) <u>'Ets hayyim</u> (Prov. 3:18,17,16; Isa. 42:21)	-----	S, p. 94
13) <u>Yehi ratson</u> (only on days when <u>Tahanun</u> is said)	R, pp. 94-95	S, pp. 94-5
14) <u>Yehallelu</u> and <u>Hodo</u> (Psalm 148:13-14)	R, p. 95	S, p. 95
15) Psalm 24	R, p. 95	S, pp. 95-96
16) <u>Uvenuho yomar</u> (Num. 10:36; Ps. 132:8-10; Prov. 4:2, 3:18,17; Lam. 5:21)	R, p. 96	S, p. 96

(B) The Torah Service on Sabbath Morning

1) <u>'Eyn kamokha</u> (Psalms 86:8; 145:13; 29:11)	R, p. 268	S, p. 219
2) <u>'Av harahamim</u>	R, p. 268	S, p. 219
3) <u>Wayehi bineso'a</u> (Num. 10:35-36; Isa. 2:3)	R, p. 269	S, p. 219
4) <u>Barukh shenatan</u>	R, p. 26	S, p. 219
5) <u>Berikh shemeh</u> (from the <u>Zohar</u> ; recent Kabbalistic addition)	R, pp. 269-70	S, pp. 221-22
6) <u>Shema'</u> and <u>'Ehad 'elohenu</u>	R, p. 270	S, p. 222
7) <u>Gadelu ladonai</u> (Psalm 34:4)	R, p. 270	S, p. 222
8) <u>Lekha 'adonai</u> (I Chr. 29:11; Ps. 99:5,9)	R, p. 271	S, p. 222
9) <u>'Al hakkol</u>	R, p. 271	S, p. 223
10) <u>Weya'azor weyagen</u> ("calling up" the <u>kohen</u>)	R, p. 271	S, pp. 223-24
11) <u>We'atatem hadeveqim</u> (Deut. 4:4)	R, p. 271	S, p. 224
12) Torah Blessings and Torah Reading (seven and one <u>maftir</u> "called up")	R, p. 272	S, p. 224
13) Half <u>Qaddish</u>	R, p. 274	S, p. 225
14) <u>Wezot hatorah</u> (Deut. 4:44)	R, p. 274	S, p. 225
15) <u>'Ets hayyim</u> (Prov. 3:18,17,16; Isa. 42:21)	-----	S, pp. 225-26
16) Haftarah Blessings and Haftarah Reading	R, pp. 274-76	S, pp. 226-29
17) <u>Yequm purqan</u> (prayer for the scholars)	R, pp. 276-77	S, p. 230

18) <u>Yequm purqan</u> (prayer for the congregation)	R, p. 277	S, p. 230
19) <u>Mi sheberakh</u> (prayer for the congregation)	R, pp. 277-78	S, p. 231
20) Prayer for the Government	-----	-----
21) Announcement of, and prayers for, the coming New Moon:		
a) <u>Yehi ratson</u>	R, p. 278	S, pp. 321-32
b) <u>Mi she'asah</u>	R, p. 279	S, p. 232
c) Announcement of Day	R, p. 279	S, p. 232
d) <u>Yehadshehu</u>	R, p. 279	S, p. 232
22) <u>'Av harahamim</u> (prayer for the martyrs)	R, p. 279	S, p. 233
23) <u>Ashrei</u> (Psalm 145)	R, p. 280	S, pp. 234-35
24) <u>Yehallelu</u> and <u>Hodo</u> (Psalm 148: 13-14)	R, p. 280	S, p. 235
25) Psalm 29	R, p. 281	S, p. 235
26) <u>'Ubenuho yomar</u> (Num. 10:36; Ps. 132:8-10; Prov. 4:2, 3:18,17; Lam. 5:21)	R, pp. 281-82	S, pp. 236-37
27) Half <u>Qaddish</u>	R, p. 282	S, p. 237

(C) The Torah Service on Sabbath Afternoon

The same "Torah service" is used as on Monday and Thursday morning

Three people are "called up" to the Torah.

Half Qaddish is recited not after the Torah reading, but after 'Ubenuho yomar.

CONCLUDING PARTS OF THE DAILY MORNING SERVICE

On Monday and Thursday after the Torah Service, and on other weekdays after the Tahanun, the Morning Service concludes with the following prayers:

- 1) 'Ashrei (Psalm 145) (Rinat, pp. 96-97; Shilo, pp. 97 - 98)
- 2) Psalm 20 (Rinat, p. 97; Shilo, p. 98)-not said on certain days, as specified in the rubric
- 3) Uva letsiyyon go'el (Qedushah deSidra') (Rinat, pp. 98-100; Shilo, pp. 98-101)
- 4) Qaddish Shalem (Rinat, pp. 100-101; Shilo, pp. 101-102)
- 5) 'Alenu (Rinat, pp. 101-102; Shilo, pp. 102-103)
- 6) Qaddish Yatom (Rinat, p. 103; Shilo, pp. 104-105)
- 7) The Psalm for the Day:

Sunday: Psalm 24 (Rinat, p. 103; Shilo, p. 105)

Monday: Psalm 48 (Rinat, p. 104; Shilo, p. 106)

Tuesday: Psalm 82 (Rinat, pp. 104-105; Shilo, pp. 106-107)

Wednesday: Psalm 94 and 95:1 (Rinat, pp. 105-106; Shilo, pp. 107-108)

Thursday: Psalm 81 (Rinat, p. 106; Shilo, pp. 108-109)

Friday: Psalm 93 (Rinat, p. 107; Shilo, p. 109)

- 8) Qaddish Yatom (Rinat, p. 107; Shilo, pp. 111-112)

On this section of the service, see Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 81-100, paying particular attention to the notes on 'Uva letsiyyon and ''Alenu'.

On the Sabbath, ''Ashrei is part of the Torah Service (Rinat, p. 280; Shilo, pp. 234-5), there is no recitation of Psalm 20, and the 'Uva letsiyyon is, as it were, postponed to the Minhah Service. Instead, ''Alenu is preceded by the hymn, 'En Kelohenu (Rinat, p. 291; Shilo, p. 250), and Pittum haqetoret (b. Keritot 6a), Mishnah Tamid 7:4, b. Megillah 28b, b. Berakhot 64a, and Qaddish deRabbanan (Rinat, pp. 291-93; Shilo, pp. 250-54). See Abrahams, op. cit., pp. 166-168.

THE COMPOSITION OF VARIOUS SERVICES

General Remarks

There is a logic in the structure of the Jewish worship service, which makes it easy to remember the general outline.

Morning and Evening Services (but not Afternoon Services) contain "The Shema' and its Blessings." All services contain the Eighteen (Nineteen) Benedictions on weekdays, and the Seven Benedictions on Sabbaths and festivals. That is "the Prayer" par excellence. During Shaharit, Musaf and Minhah, "the Prayer" is first recited silently by the congregation, and then repeated aloud by the prayer leader. During Ma'ariv, "the Prayer" is recited silently by the congregation, and not repeated by the prayer leader.

The recitation of "Half Qaddish" marks the divisions between various parts of the service. The recitation of Qaddish Shalem serves as a concluding prayer. All services now conclude with the 'Alenu'; but that custom goes back only to the fourteenth century.

Services receive their distinctive and individual character by what precedes and follows "the Prayer." The following pages give the complete outlines of all weekday and Sabbath services. Page references are according to Rinat Yisrael and the Shilo Siddur. It should be noted that, occasionally, both of these prayerbooks contain material which is not a part of the standard Ashkenazi rite, but represent the additions which have come into the Ashkenazi prayerbook through the influence of the Kabbalists from the sixteenth century on. On the other hand, there are some prayers (e.g., various recitations of Half Qaddish and Qaddish Shalem, the introductory Psalms for the termination of the Sabbath, etc.) which, for some reason, are not printed in the Shilo Siddur. They are, however, included in the outlines on the following pages.

COMPOSITION OF VARIOUS SERVICES

(a) The Daily Morning Service

	<u>Rinat</u>	<u>Shilo</u>
1) Opening Hymns	pp. 22-23	pp. 7-10
2) <u>Birkhot Hashahar</u>	pp. 15-17, 23-29	pp. 11-21
3) <u>Qorbanot</u>	pp. 30-41	pp. 21-32
4) Psalm 30 and Mourners' <u>Qaddish</u>	pp. 41-42	pp. 32-34
5) Verses of Song	pp. 42-58	pp. 34-53
6) The <u>Shema'</u> and its Blessings	pp. 58-66	pp. 54-64
7) The Eighteen (Nineteen) Benedictions	pp. 66-78	pp. 64-77
8) Supplications (<u>Tahanun</u>)	pp. 82-91	pp. 81-90
9) Torah Service (on Monday and Thursday)	pp. 91-96	pp. 91-96
10) Concluding Prayers	pp. 96-102	pp. 97-103
11) Mourners' <u>Qaddish</u>	p. 103	pp. 104-105

(b) The Daily Afternoon Service

1) <u>'Ashrei</u> (Psalm 145)	p. 141	pp. 41-43
2) Half <u>Qaddish</u>	p. 142	p. 54
3) The Eighteen (Nineteen) Benedictions	pp. 142-53	pp. 64-77
4) Supplications (<u>Tahanun</u>)	pp. 153-55	pp. 86-89
5) <u>Qaddish Shalem</u>	p. 155	pp. 101-102
6) <u>'Alenu</u>	p. 156	pp. 102-103
7) Mourners' <u>Qaddish</u>	p. 157	pp. 104-105

(c) The Daily Evening Service

1) <u>Wehu rahum</u>	p. 157	p. 115
2) The <u>Shema'</u> and its Blessings	pp. 158-62	pp. 115-20
3) Scriptural Verses, <u>Barukh 'adonai</u> , and <u>Yir'u 'eynenu</u>	pp. 162-64	pp. 120-22
4) Half <u>Qaddish</u>	p. 164	p. 54
5) The Eighteen (Nineteen) Benedictions	pp. 165-73	pp. 64-77
6) <u>Qaddish Shalem</u>	pp. 173-74	pp. 101-102
7) <u>'Alenu</u>	pp. 174-75	pp. 102-103
8) Mourners' <u>Qaddish</u>	p. 175	pp. 104-105

(d) New Moon Service

1) through 7) as in the regular Daily Morning Service	pp. 15-78	pp. 7-77
8) The <u>Hallel</u> Psalms	pp. 361-66	pp. 329-35
9) <u>Qaddish Shalem</u>	p. 100	p. 335
10) Torah Service	pp. 91-96	pp. 91-96
11) <u>'Ashrei</u> (Psalm 145)	pp. 96-97	pp. 97-98
12) <u>'Uva letsiyyon</u>	pp. 98-100	pp. 98-101
13) The Seven Benedictions (<u>Musaf</u>)	pp. 366-71	pp. 336-42
14) <u>Qaddish Shalem</u>	p. 100	p. 343
15) <u>'Alenu</u>	pp. 100-102	pp. 343-45
16) Mourners' <u>Qaddish</u>	p. 103	pp. 345-46

(e) Sabbath Eve Service

1) Psalm 95	p. 190	p. 123
2) Psalm 96	pp. 190-91	p. 124
3) Psalm 97	pp. 191-92	pp. 124-25
4) Psalm 98	p. 192	pp. 125-26
5) Psalm 99	pp. 192-93	pp. 126-27
6) Psalm 29	p. 193	p. 127
7) <u>Lekha Dodi</u>	pp. 194-96	pp. 128-31
8) Psalm 92	pp. 196-97	pp. 131-32
9) Psalm 93	pp. 197-98	p. 132
10) Mourners' <u>Qaddish</u>	p. 198	pp. 132-33

Note: Number 1) through 10) constitute Qabbalat Shabbat, a custom introduced by the sixteenth-century Kabbalists in Safed. See Abrahams, A Companion to the Authorised Daily Prayerbook, pp. 120-129.

11) The <u>Shema'</u> and its Blessings	pp. 199-203	pp. 134-39
12) <u>Weshameru</u> (Ex. 31:16-17)	p. 203	pp. 139-40
13) Half <u>Qaddish</u>	p. 204	p. 140
14) The Seven Benedictions	pp. 204-208	pp. 141-47
15) <u>Wayekhullu</u> (Gen. 2:1-3)	p. 209	pp. 147-48
16) <u>Birkat Me'en Sheva'</u>	p. 209	pp. 148-49
17) <u>Qaddish Shalem</u>	p. 210	pp. 149-50
18) <u>Bammeh madliqin</u> (Mishnah <u>Shabbat</u> , ch. 2 and b. <u>Ber.</u> 54a)	pp. 198-99	pp. 150-52
19) <u>Qaddish deRabbanan</u>	p. 40	pp. 152-53
20) <u>Qiddush</u>	p. 214	p. 159
21) <u>'Alenu</u>	pp. 210-11	pp. 153-55

22) Mourners' Qaddish p. 211 pp. 155-56

23) (Optional Concluding Hymn: Yigdal or 'Adon 'Olam)

(f) Sabbath Morning and Additional (Musaf) Service

1) through 4) as in the regular Daily Morning Service	pp. 15-42	pp. 7-34
5) Verses of Song (with Sabbath additions)	pp. 223-49	pp. 166-97
6) The <u>Shema'</u> and its Benedictions	pp. 250-60	pp. 197-209
7) The Seven Benedictions	pp. 261-67	pp. 209-218
8) <u>Qaddish Shalem</u>	p. 268	p. 249
9) Torah Service	pp. 268-82	pp. 219-37
10) Half <u>Qaddish</u>	p. 282	p. 237
11) The Seven Benedictions (<u>Musaf</u>)	pp. 282-90	pp. 237-48
12) <u>Qaddish Shalem</u>	pp. 290-91	p. 249
13) <u>'En Kelohenu</u>	p. 291	p. 250
14) Rabbinic Passages (b. <u>Keritot</u> 6a; M. <u>Tamid</u> 7:4; b. <u>Megillah</u> 28b; b. <u>Berakhot</u> 64a)	pp. 291-92	pp. 250-52
15) <u>Qaddish deRabbanan</u>	pp. 292-93	pp. 252-54
16) <u>'Alenu</u>	pp. 293-94	pp. 254-55
17) Mourners' <u>Qaddish</u>	p. 294	pp. 255-56
18) <u>Shir Hakavod</u>	pp. 295-96	pp. 257-59
19) Mourners' <u>Qaddish</u>	p. 294	pp. 259-60
20) Psalm 92	pp. 294-95	pp. 260-61
21) Mourners' <u>Qaddish</u>	p. 294	pp. 261-62
22) <u>'Adon 'Olam</u>	p. 22	pp. 264-65

(g) Sabbath Afternoon Service

1) <u>'Ashrei</u> (Psalm 145)	pp. 305-306	pp. 271-72
2) <u>Uva letsiyon</u>	pp. 306-308	pp. 272-74
3) Half <u>Qaddish</u>	p. 308	p. 274
4) Torah Service	pp. 308-312	pp. 91-96
5) Half <u>Qaddish</u>	p. 312	p. 274
6) The Seven Benedictions	pp. 313-18	pp. 275-81
7) <u>Tsidqatekha tsedeq</u>	p. 318	p. 282
8) <u>Qaddish Shalem</u>	p. 318	pp. 282-83
9) <u>'Alenu</u>	pp. 318-19	pp. 283-84
10) Mourners' <u>Qaddish</u>	p. 319	pp. 284-85
11) Additional Readings:		
(a) Between Sukkoth and Passover: <u>Barekhi nafshi</u> (Psalms 104; 120; 121; 122, 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134)	pp. 320-27	pp. 286-91
(b) Between Passover and New Year: A weekly chapter from <u>Pirhei Avot</u>	pp. 328-46	pp. 292-317

(h) Service for the Termination of the Sabbath

1) Psalm 144 (<u>Ledavid barukh</u>)	pp. 347-48	-----
2) Psalm 67 (<u>Lamenatseah bineginot</u>)	p. 348	-----
3) The regular Daily Evening Service, with appropriate insert in the fourth of the Eighteen Benedictions, through the end of the Eighteen (Nineteen) Benedictions	pp. 157-74	pp. 115-122; 54; 64-77
4) Psalm 90:17 (<u>Wihi no'am</u>)	p. 348	-----
5) Psalm 91	pp. 348-49	-----
6) <u>We'attah qadosh</u>	pp. 349-51	pp. 99-101
7) <u>Qaddish Shalem</u>	p. 351	pp. 101-102
8) <u>Weyitten lekha</u>	pp. 352-55	pp. 318-23
9) Psalm 128	p. 355	p. 323
10) <u>Havdalah</u>	pp. 357-58	pp. 324-25
11) <u>'Alenu</u>	p. 356	pp. 102-103
12) Mourners' <u>Qaddish</u>	pp. 356-57	pp. 104-105

REFORM LITURGY

The liturgical literature of Reform Judaism is voluminous. In Europe alone, since 1816, some 175 different editions of the prayerbook, along Reform lines, have appeared to date. Add to this the various editions of different Reform rituals which have been published in the United States, and bear in mind that Reform liturgies have also been published in Latin America, in South Africa, in Australia, and in the State of Israel. A comprehensive and complete bibliography of all Reform prayerbooks is still a desideratum. The following paragraphs are not intended to fill that need. They merely aim to give (a) some important dates in the history of Reform liturgy, with particular reference to its evolution in the United States, and (b) the major characteristics which distinguish the liturgy of Reform Judaism from its traditional prototype.

(a) Important Dates in Reform Liturgy

- 1810 Israel Jacobson institutes reformed services in the chapel of his school, in Seesen, Germany
- 1815 Israel Jacobson institutes reformed services in Berlin
- 1817/18 Die Deutsche Synagoge, ed. Günzburg and Kley, Berlin
- 1818 Hamburg Temple opened
- 1819 First edition of the Hamburg Temple Prayerbook
- 1830 The Sabbath Service and Miscellaneous Prayers, adopted by the Reformed Society of Israelites, founded in Charleston, South Carolina
- 1841 First edition of Forms of Prayer used in the West London Synagogue of British Jews, ed. D. W. Marks (first Reform prayerbook in England)
- 1845 First edition of the Prayerbook of the Berlin Reform Congregation
- 1854 First edition of Abraham Geiger's Prayerbook, Breslau
- 1855 Seder Tefillah, ed. Leo Merzbacher, New York (one of the prototypes of the first Union Prayer Book)
- 1856/58 First edition of David Einhorn's 'Olat Tamid (one of the prototypes of the Union Prayer Book)

1859	First edition of Isaac Mayer Wise's <u>Minhag America</u>
1894/95	First edition of <u>Union Prayer Book</u>
1918/20	<u>Union Prayer Book</u> , Revised Edition
1929	<u>Einheitsgebetbuch</u> (The "Union Prayer Book" of German Liberal Judaism)
1940/45	<u>Union Prayer Book</u> , Newly Revised Edition
1962	<u>Siddur Hatefillot Leshabbat</u> (first Israeli Reform prayerbook)
1975	<u>Gates of Prayer</u>
1982	<u>Ha'avodah Shebalev</u> (first Movement-wide prayerbook of Israeli Movement for Progressive Judaism)

(b) Major Characteristics of Reform Liturgy

- 1) ABBREVIATION OF THE TRADITIONAL SERVICE. To a greater or lesser extent, all Reform prayerbooks aim at an abbreviation of the traditional service. Repetitions of prayers (e.g., 'Amidah, 'Ashrei, Qaddish, etc.) are abolished. So are piyyutim.
- 2) USE OF THE VERNACULAR. Recognition of the right of prayer in the vernacular is common to all Reform prayerbooks, although the use made of that right differs widely among the various Reform and Liberal congregations. The Reform congregations in the State of Israel conduct their services entirely in the vernacular--Hebrew.
- 3) OMISSION OF ANGELOLOGY. All Reform prayerbooks tone down the angelology of the traditional liturgy. Some merely reduce it. Others, particularly in America, omit all references to angels.
- 4) TONING DOWN OF PARTICULARISM. Traditional prayers which create the appearance of an "inviduous comparison" between Jews and non-Jews are changed in a more "universalistic" vein.
- 5) OMISSION OF PRAYERS FOR "THE INGATHERING OF THE EXILES" AND "THE RETURN TO ZION." Some Reform rituals retain (or re-introduce) references to the rebuilding of Jerusalem (often understood in a "spiritual" sense), but, with the exception of the Israeli Reform prayerbook,

none voice the desire that Jewish existence in the Diaspora come to an end, and that all Jews be physically transplanted to the Land of Israel.

- 6) OMISSION OF PRAYERS FOR THE RESTORATION OF THE SACRIFICIAL CULT. This holds true even for those European Liberal liturgies in which the Musaf Service has been retained. Here, the mention of the sacrifices becomes a historical memory, rather than a hope for the future.
- 7) SUBSTITUTION OF THE "MESSIANIC AGE" AND "REDEMPTION" FOR THE PERSONAL MESSIAH. This has been more consistently carried out in American rituals than in most European Reform prayerbooks. In the latter, the traditional Hebrew text often remains unchanged, while the substitution is made in the vernacular translation or paraphrase.
- 8) SUBSTITUTION OF SPIRITUAL IMMORTALITY FOR PHYSICAL RESURRECTION. Here, too, the American rituals have been more radical, while many of the European Reform liturgies leave the Hebrew text unchanged, while expressing the idea of spiritual immortality in the vernacular only.
- 9) PROVISION OF VARIETY. Psalms and prayers used in the traditional liturgy on a single occasion are distributed over various occasions. Different services are made available for the same occasion. (Cf. the ten Sabbath Eve Services and six Sabbath Morning Services in the Gates of Prayer.)
- 10) ADDITION OF NEW PRAYERS, VOICING CONTEMPORARY CONCERNS. Reform rituals avail themselves in varying degrees of the right to incorporate new prayers into the liturgy; but the right to do so is affirmed by all.

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